

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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THE STATE OF MODERN CHRISTENDOM.

BY ELDER ADOLPHUS H. NOON.

Society is very rapidly approaching that state which the Prophets have foretold should exist in the last days; and that of Europe, in a political aspect, is truly appalling. If the social state be examined, it will be seen that things are nearing with railroad speed such a condition that, without a thorough and complete purification, morally, socially, and politically, society cannot much longer hold together. This is self-evident, even if we had not the Scriptures to tell us that such was in the latter days to be the position of the world. Soon will pestilences, earthquakes, famines, rapine, murder, anarchy, and confusion, so repeatedly spoken of in the Old and New Testaments, stalk through the lands of self-righteous Christendom.

Let us first take a passing glance at the present state of English affairs, political and social. England, though its inhabitants may not generally know it, is evidently approaching many important changes. Its oppressed and often starving millions will for a very short time only tolerate the grasping avarice and oppressions of the titled few, amongst whom the fair country of England is divided, a few hundred landholders holding as they do the whole of the country. The toiling millions have at present as much as they can bear; and when the burden of the coming wars is accompanied

by previously unheard of calamities of various kinds, they will be unable longer to endure their condition. Then look, England, for internal convulsions and strife! The misery and destitution in weakly England, is almost incredible. In London alone it has been calculated that 100,000 persons are daily destitute of the necessities of life, and have not at night a place where to lay their heads. Thousands daily starve in the dark and noisome streets, not far removed from the gorgeous palaces of the covetous and luxurious, who, in most cases, would not give the crumbs that fall from their table to save them from starvation. Immense numbers of persons in London and all over the country are continually out of employment; for the rich and the governing classes, instead of spending a part of their princely revenues in employing the poor, or in making endeavours to ameliorate the condition of the lower classes of the country from which their wealth is drained, prefer making costly travels and spending the whole of it in pursuits of pleasure and the most hideous vices and profligacy, sometimes having the presumption to meet and talk about surplus population! Although they do not directly follow the advice of a certain Frenchman, who proposed to destroy the children of the poor, they are indirectly the cause of the death of many by sheer privation, and

of the transportation and imprisonment of numbers, whose crimes are brought on by misery and destitution. But what a mockery it is for the rich to talk about the surplus numbers of the poor—"for the insect on the leaf to say that his brother insects in the dust ought not to live," that he might have the whole of the leaf to himself! Talk about the civilization and refinement of the nineteenth century! Amongst the mass of the people, greater misery and degeneracy never existed. Such a state of society cannot last long, and these evils are increasing daily and advancing with giant-like strides.

Again, where are to be found followers of the examples of the meek and lowly Jesus and his Apostles, who neither divined for money nor preached for hire, but rather, by sacrifice and through scenes of endurance and death, laboured for the salvation of mankind? Are archbishops and bishops followers in the path of these worthy examples? Are they to be found among these who receive their thousands per annum, who roll about in their velvet-cushioned carriages, entirely neglecting the poor, the sick, and the destitute, and who would be horrified at the idea of entering the wretched dens which the poor are compelled to inhabit? There are some well-meaning men amongst the clergy of the Church of England; but the majority are far from being followers of these worthies, although certainly they are on a par with the dissenting ministers of the present day. In pious England people fold their religion up in a box along with their best clothes all the week, and put it on only on Sundays, when the parson gets up in church and waxes about spiritual regeneration. But as for practical religion, neither he nor his flock, as a general rule, have the least notion of it. The pretended ministers of God do not go to work practically to establish the religion taught by our Redeemer—such as brotherly love between all, the rich to relieve the wants of the poor and not oppress them, wickedness to be put away, those practising it to be cast out of the Church, and religion to exist as much one day as another—to exist in real deeds, and not in words only. Instead of doing these things, they allow and sometimes indirectly encourage those dreadful crimes that are carrying the nations to perdition—

viz., prostitution, adultery, murder, lying, theft, and crime of every description. They encourage these evils by not doing their utmost to prevent the misery amongst the poor which causes most of the crimes to be committed by those forced either to adopt those courses or starve—by not excommunicating and casting out of the church the rich, when guilty of crimes, now so common amongst them as to pass unnoticed, such as neglecting the poor, being guilty of seduction, adultery, profanity, drunkenness, gambling, idleness, and profligacy of every description,—and by wickedness amongst themselves.

When the heads of society set the example they do, it is not to be expected that the humbler classes will be much better. Indeed, they have too faithfully followed the example set them, and crime is now so great that persons unacquainted with the facts would scarcely believe it possible; and instead of decreasing, it is increasing with wonderful rapidity. Take one crime only, and that is sufficient in justice to bring the fate of Sodom and Gomorrah upon the cities of Europe,—namely, the great "social evil," as the newspapers call it. Though this crime is scarcely so great in England as in some continental countries, where bad women are registered and licensed, as in France and Holland, yet it is fearful in extent; and in all the cities of England the number of known houses of ill-fame is almost incredible, to say nothing of the private houses sometimes kept by ladies of high life, which the aristocracy alone visit. Then there are immense numbers of bad women who have no place to live, roaming the streets when they are without money. The diseases caused by such a state of affairs and the malaria spread by it through all society are dreadful in the extreme.

The following paragraph is taken from the *Bath and Cheltenham Gazette*:

"The magistrates of Bath and Cheltenham have resolved, to discountenance the prosecution of persons keeping houses of ill-fame, on the ground that it will drive the gentlemen and some of the ladies away, and the towns will be ruined."

What, then, must be the state of things when fashionable watering-places—places for the "respectable" depend for their existence upon such horrible sources? And this is in the heart of religious Eng-

land, where all the institutions of Protestantism are in full bloom.

The state of the Catholic countries of Europe is worse than that of England. In France the people may well be called a nation of adulterers and infidels. The few that are guided by their priests are bigoted and intolerant, that being the way in which they manifest their religion; and it may truly be said that the true spirit of the Christian religion is not to be found amongst the Catholic nations. But what can be expected from a system that teaches its disciples to worship idols? The second commandment says, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." How do the Catholics reconcile this with their bowing down to and worshipping crucifixes, images of the Virgin Mary, pictures, relics, &c.? It is contrary to the express command of God. It is useless for them to say that in bowing down to these images they only use them as symbols of higher divinity. This is merely endeavouring, by a few shallow, unmeaning words, to hide their rank idolatry. The nations of the East hold precisely the same opinions as the Roman Catholics. They will tell you that they do not actually worship their hideous idols, only as symbols of the gods, such as Brahma, Scava, Vishnu, and others. Now, no person of common sense would say that they are not guilty of rank idolatry, and the Romans equally as much as the oriental nations. Any person who seeks may find ample information with regard to the corruption of the Romish Priesthood generally, the horrible crimes of the monsters that have filled the papal chair, the professed "vicars apostolic" of God, such as the wholesale murderer and profligate, Alexander VI., the incestuous Boniface VIII., and the remainder of them—monsters of iniquity, as Roman Catholic writers themselves have testified (as see the *Annals of Baronius*), the carryings-on in the convents and nunneries, the winking pictures, the weeping statues, the miraculous blood of St. Janarius, &c., which in this enlightened age (!) were palmed off as miracles upon the Italians and others.

The following extract from the *Times*

of the 1st October, 1856, shows the frightful darkness of the present age:—

"On Monday last, the day after the miraculous liquefaction of the blood of St. Janarius, their Majesties and the hereditary Prince, together with the other members of the royal family, came over from Ischia to venerate, according to their most religious custom, the precious relics of our miraculous protector, St. Janarius."

So, with their idolatry—their worship of the Virgin Mary, images, saints, relics, &c., the Romish Church dares to affirm that out of their idolatrous church there is no salvation. They should rather say there is no salvation in it.

The Pope is only kept in his pontifical chair by bayonets. Were it not for military force, spies, the "most holy" (!) or rather, the most diabolical Inquisition, and other means by which the slightest effort for emancipation is at once crushed, the Italians would long ago have risen en masse and overthrown him and his chair for ever. But even as it is, the days of Popery and Protestantism are numbered.

The Greek Church—a modification of the Roman—is, if possible, more corrupt than the Romish Church. The blighted ignorance of those who are in it is proverbial. The people of Russia will yet, however, hear the word of God in its purity; and if they receive it, they may be raised from their present low and servile condition to liberty and prosperity. The Austrians are but waiting an opportunity to overthrow the despotic imperial dynasty that rules them with a rod of iron. The myriads of Prussia are against the Government, and Spain and Portugal are ripe for revolution; but the strong arm of military despotism as yet keeps them down. Oppressed Hungary, dismembered Poland, Circassia, and all the nations of Europe, large and small, are drawing to a crisis, politically and socially. The people everywhere feel this, and are making every preparation for the coming struggle; for the saying is true that "Coming events cast their shadows before."

Look at the immense warlike preparations that France and other nations are making. They instinctively feel the coming of a dreadful storm, and are making ready for the events of the last days. The time spoken of by the Prophets, our Saviour, John the Revelator, &c., is near at hand. Babylon the Great, which is no other than modern Christendom, with its cloak

of religion for a garment to hide its sins, which are even greater than those of old, will fall, and great will be the fall thereof.

Most assuredly, God will not pass unpunished the profligacy and licentiousness of the professed followers of Christ, any more than he did that of the Jews, the professed followers of Moses. God is just as well as merciful; and whilst he will show mercy to all that receive his word, let those beware who reject it; and especially let those beware who persecute his servants and blaspheme his word. Upon them that have slain the

servants of God in these latter days shall come terrible retribution and judgment. Let the nations tremble, for the Lord will pour upon all who reject him the vials of his wrath. But they that close not their ears and shut not their eyes against the truth shall be saved from the approaching tribulations. Let those seeking for truth give a fair and unprejudiced hearing to the Gospel tidings, which is all that the servants of the Lord ask. In the language of the Apostle Paul, we simply say, "Prove all things, and hold fast that which is good."

THE ESSAYIST.

SUPER-PRACTICAL RELIGIONS.

Those considered as orthodox religionists put religion out of the pale of practical life, and consider spiritual and divine to mean the opposite of practical. The improper views of theologians and the intangible after-life character which they have given to religion have originated improper views in the minds of people generally, both as regards what is termed practical and what is termed spiritual. They give to the sceptre of religion only a very small fragment of dominion in this life, and religion itself is considered to have but little or no fellowship with the things of this world. Religion and all that belongs to the nobler activities of man's nature, with all that comes within the higher spheres of this probationary life, are considered, if not exactly *un-practical*, yet as belonging to an imaginary dominion of the *super-practical*. Its spheres can only be entered on Sundays, or during a few evening hours in the week, after the duties of the day are performed; and pleasure being considered a kind of nondescript, not properly belonging to practical life, nor to the spiritual, it is only the very solid and pious that enter those spheres and live for a time "out of the world" and "beyond its bustle and cares." Of course, all this certainly does not tend to much practical good, except that part which is of an educational or scientific nature. But science, art, and literature must not be robbed of their due, and the good derived there-

from credited to anything *super-practical*. According to the orthodox understanding, it is not considered that the mission of divine religion takes in the encyclopædia of physical sciences, and that to it is given to solve the educational, moral, governmental, social, domestic, and spiritual problems of time and eternity, and that upon its ministers rests the responsibility of bearing the world upwards, with all its branches of life. That would be genuine, practical religion, which embraced all the branches of life and solved every problem relating to man. Such is what the mission of divine religion has for its scope and object, and such ministers would indeed be worthy to be called servants and ministers of the Most High. But it is not according to this that orthodox professors understand the nature and mission of religion. Indeed, the person that taught the fact of religion being of such a character, having such a mission, would be tauntingly termed a secularist or a "Mormon."

To such an extent have false notions obtained concerning religion as to bring the religious, the moral, and the practical into a confusion, and sometimes even into actual antagonism; and the unreal is not only introduced, but made to confound and stand as the rival to the real. Thus there is a convulsion produced between the religious, moral, and practical branches of life, and a general misunderstanding is given—first by the unreal being introduced and coupled with improper

distinctions; and secondly, by putting the unreal into an antagonism with the real, and by proclaiming divorce between branches that God has joined together. Accordingly, men who are bright examples of morality and goodness are numbered by all orthodox professors among the "goats," unless they have also received some mysterious, incomprehensible "change of heart." This they do with a kind of savage joy; for they have a greater antipathy to a moral good man, unless "converted," than towards a vile wretch. The latter is a fit subject for grace, especially to a genuine Calvinist; but the former is a fitter subject for hell, because he is a moral, good man; and epithets such as "self-righteous," &c., are bountifully heaped upon him. This grows out of the same error that causes religion to be considered in the light of the *super-practical*. The next step strains towards another unnatural distinction and divorces religion and morality.

Religion is made not to be a proper subject of this life; and though it is supposed to visit the earth, it is as an intangible wanderer from some other world, shrouded in mistiness and wearing the aspect of solemn melancholy. Instead of taking up an abiding-place on earth, becoming one with man, and

identified with all his concerns, and entering into a practical, affectionate fellowship with him, it comes disclaiming fellowship with earth, and with a gloomy invitation to those who give it welcome here to come and receive a welcome from it after death in some world whose connection with this is *super-practical*, and whose existence is to this state of existence *super-real*. Hence, all that is native to this earth is considered not properly to belong to the dominion of religion, and this unnatural strain towards a disunion of branches of one great tree of life; and this false understanding of religion convulses the religious, moral, intellectual, and practical branches of life. Instead of religion being the divine leader and companion of the other powers or agencies of life to lead man onwards and upwards, and to bring about a proper state of things throughout the earth and all its concerns, the false notions of men make religion antagonistic to the moral, intellectual, and practical—its sister aids. It is made to disclaim fellowship with earth, and does not become to man a whole life reality. Such is not true religion, for that is a practical religion; and such is not "Mormonism," for that is the true religion.

HISTORY OF JOSEPH SMITH.

(Continued from page 300.)

[June, 1843.]

Friday, 30th. A messenger started from my company in the night, and arrived in Nauvoo early in the morning, saying that I and the company would be in the city about noon. Dr. W. Richards and W. Woodruff arranged the seats in the Court-room, preparatory to my arrival.

At half-past ten o'clock, the Nauvoo Brass Band and Martial Band started with Emma and my brother Hyrum to meet me; also a train of carriages, containing a number of the principal inhabitants.

At eight, a.m., the company with me again started; arrived at the Big Mound about half-past ten, where the brethren decorated the bridles of their horses with the flowers of the prairie, and were met by a number of the citizens. Continued

our journey; and at 11.25, a.m., I was gladdened, when opposite my brother Hyrum's farm, about one-and-a-half miles east of the Temple, with seeing the train approaching towards us; and I directed Colonel Rockwood to place my Life Guards in their appropriate position in the procession. I was in a buggy with Mr. Montgomery. Sheriff Reynolds and Wilson, with my three lawyers, Cyrus Walker, Shepherd G. Patrick, and Edward Southwick, were in the stage-coach with Lucian P. Sanger, the stage proprietor. Mr. Campbell, the Sheriff of Lee County, and a company of about 140 were with me on horseback.

I was a prisoner in the hands of Reynolds, the agent of Missouri, and Wilson, his assistant. They were prisoners in the hands of Sheriff Campbell, who had de-

Livered the whole of us into the hands of Colonel Markham, guarded by my friends, so that none of us could escape.

When the company from the city came up, I said I thought I would now ride a little easier; got out of the buggy; and, after embracing Emma and my brother Hyrum, who wept tears of joy at my return, as did also most of the great company who surrounded us, (it was a solemn, silent meeting,) I mounted my favourite horse, "Old Charley," when the band struck up "Hail Columbia," and proceeded to march slowly towards the city, Emma riding by my side into town.

The carriages having formed in line, the company with me followed next, and the citizens fell in the rear. As we approached the city, the scene continued to grow more interesting; the streets were generally lined on both sides with the brethren and sisters, whose countenances were joyous and full of satisfaction to see me once more safe.

I was greeted with the cheers of the people and firing of guns and cannon. We were obliged to appoint a number of men to keep the streets open for the procession to pass, and arrived at my house about one o'clock, where my aged mother was at the door to embrace me, with tears of joy rolling down her cheeks, and my children clung around me with feelings of enthusiastic and enraptured pleasure. Little Fred. exclaimed, "Pa, the Missourians won't take you away again, will they?" The friends from Dixon gazed with astonishment and rapture to see the enthusiastic attachment of my family and the Saints towards me.

The multitude seemed unwilling to disperse until after I had arisen on the fence and told them, "I am out of the hands of the Missourians again, thank God. I thank you all for your kindness and love to me. I bless you all in the name of Jesus Christ. Amen. I shall address you at the Grove, near the Temple, at four o'clock this afternoon."

When I went to dinner with my family, Reynolds and Wilson were placed at the head of the table, with about 50 of my friends, and were served with the best that the table afforded, by my wife, whom they refused to allow me to see, when they so cruelly arrested and ill-treated me, which contrasted strongly with their treatment to me when I was first arrested by them, and until my friends met me.

As soon as we arrived in the city, the Municipal Court came together, when I told them, "The writ of Habeas Corpus granted by the Master in Chancery at Dixon was made returnable to the nearest court having jurisdiction; and you are that court."

A requisition was made on Reynolds to return the writ, who refused, when I signed the following petition:—

"To the Honourable the Municipal Court of the City of Nauvoo, Hancock County, and State of Illinois:—

Your petitioner, Joseph Smith, senior, who has been arrested by and under the name of Joseph Smith, junior, states on oath that he is now detained as a prisoner, and in the custody of Joseph H. Reynolds, in the said city of Nauvoo and State of Illinois, who claims to be the agent of the State of Missouri, and that your petitioner was arrested by one Harmon T. Wilson, by virtue of what purports to be a warrant issued by his Excellency, Thomas Ford, Governor of the State of Illinois, in the County of Lee and State of Illinois, and by said Wilson, your petitioner was delivered into the custody of said Joseph H. Reynolds, at and within the County of Lee, aforesaid; that said supposed warrant so issued by his Excellency, Thomas Ford, Governor as aforesaid, and the arrest thereupon and the imprisonment consequent thereupon by said Wilson, and afterwards by said Joseph H. Reynolds, is illegal and in violation of law, and without the authority of law, as he is informed and verily believes, for the following, besides other reasons, to wit:—

1st. The said supposed warrant so issued by the said Governor of the State of Illinois as aforesaid does not confer any authority to arrest your petitioner, for that it commands the officers therein named to arrest one Joseph Smith, junior, whereas the name of your petitioner is Joseph Smith, senior; and your petitioner avers that he is not known and reputed by the name of Joseph Smith, junior.

2nd. The said supposed warrant is defective and void, for that it does not recite that the Joseph Smith, junior, mentioned therein, has been demanded by the Executive of the State of Missouri of the Executive of the State of Illinois.

3rd. Said supposed warrant is defective and void, for that it does not state that said Joseph Smith, junior, therein named, has been indicted, or that any other legal accusation of any offence has been legally preferred, and is as pending against him in the said State of Missouri.

4th. It is defective and void, for that it does not show that any legal foundation

was furnished by the Executive of the State of Missouri, upon which to issue the same, and your petitioner avers that the same was issued without due authority of law.

5th. Said supposed warrant is in other respects defective and void.

6th. The said Joseph H. Reynolds has no authority to detain your petitioner in custody, for that he is not an officer of the State of Illinois, nor is he legally authorized by the said Governor of the State of Illinois, or otherwise, as the agent of the State of Missouri in the State of Illinois, or in any other character and capacity, to imprison your petitioner within the said State of Illinois.

7th. Your petitioner, before the making of the said arrest upon which he is now detained and imprisoned, had been arrested for the same cause and upon a charge for the same offence for which he is now arrested and imprisoned, by virtue of a warrant issued by the Governor of the said State of Illinois, upon a requisition of the executive authority of the said State of Missouri, and was discharged from said arrest and imprisonment by judgment of the Circuit Court of Warren County, at a court holden in the said county of Warren, in or about the month of June, A.D. 1841, in such manner as not to be liable to the said second arrest for the same cause.

8th. Your petitioner is not a fugitive from justice, and has not fled from the justice of the said State of Missouri, and he is not guilty and has not been guilty of treason in or against the said State of Missouri.

9th. Your petitioner was not and has not been within the limits of the said State of Missouri for more than four years next before the making of said arrest and imprisonment whereby he is now detained, nor for or during four years before any indictment or other legal accusation was preferred against him.

10th. Your petitioner avers that the said supposed warrant so issued by the said Governor of the said State of Illinois, and under colour of which your petitioner is now imprisoned, and the document purporting to be an authority to receive the said Joseph Smith, junior, are wholly defective and insufficient to legally authorize the arrest and imprisonment of your petitioner; copies of which supposed warrant and the supposed authority from the Executive of the State of Missouri are hereunto annexed.

Wherefore, your petitioner prays that a writ of Habeas Corpus may be awarded, directed to the said Joseph H. Reynolds, commanding him that he bring your petitioner forthwith and without delay before this honourable court, together with the causes of his caption and detention, in order

that your petitioner may be dealt with according to law; and your petitioner, as in duty bound, will ever pray.

JOSEPH SMITH, Sen.

Subscribed and sworn to before me this 30th day of June, A.D., 1843, at the city of Nauvoo, Illinois.

JAMES SLOAN,
Clerk of the Municipal Court of the
City of Nauvoo."

Whereupon the Court issued the following:—

"State of Illinois, }
City of Nauvoo. } ss.

The people of the State of Illinois to the Marshal of said city, greeting:—Whereas application has been made before the Municipal Court of said city that the body of one Joseph Smith, senior, of the said city of Nauvoo, (who is styled in the warrant by which he is held in custody, Joseph Smith, junior,) is in the custody of Joseph H. Reynolds: These are therefore to command the said Joseph H. Reynolds to safely have the body of the said Joseph Smith, senior, who is styled Joseph Smith, junior, in his custody detained, as it is said, together with the day and cause of his caption and detention, by whatsoever name the said Joseph Smith, senior, may be known or called, before the Municipal Court of said city, forthwith, to abide such order as the said court shall make in his behalf: and further, if the said Joseph H. Reynolds, or other person or persons having said Joseph Smith, senior, of said city of Nauvoo, in custody, shall refuse or neglect to comply with the provisions of this writ, you, the Marshal of said city, or other person authorized to serve the same, are hereby required to arrest the person or persons so refusing or neglecting to comply as aforesaid, and bring him or them, together with the person or persons in his or their custody, forthwith before the Municipal Court aforesaid, to be dealt with according to law: and herein fail not, and bring this writ with you.

Witness, James Sloan, Clerk of the Municipal Court of Nauvoo, this 30th day of June, in the year of our Lord one thousand eight hundred and forty-three.

JAMES SLOAN, Clerk."

Which was endorsed.

"I, Joseph H. Reynolds, the within named, do hereby return this writ, with the body of Joseph Smith, with the following cause of caption and detention, to wit:—The within named Joseph Smith was arrested on

a warrant issued by the Governor of the State of Illinois, by one Harmon T. Wilson, a Constable of Hancock County, in the State of Illinois, on the 23rd day of June, A.D., 1843, a copy of which warrant is hereunto annexed, and marked letter A, and delivered over to my custody as directed by said writ. The person of said Smith was, on said 23rd of June, in the County of Lee, and State of Illinois, by the said Wilson, delivered over to my custody; and that I received and detained the said Smith in my custody, by virtue of a certain warrant of attorney issued by the Governor of the State of Missouri, a copy of which is hereunto annexed and marked letter B, directing me to receive the said Smith, and convey him to and deliver him to the Sheriff of Davies's County, in the State of Missouri; and that the within detention referred to is the same referred to, and none other.

JOSEPH H. REYNOLDS.

Nauvoo, June 30, A.D., 1843."

"Executive Department,
City of Jefferson."

Know ye that I, Thomas Reynolds, Governor of the State of Missouri, having full trust and confidence in the integrity and abilities of Joseph H. Reynolds, do hereby constitute and appoint him as the agent of the said State of Missouri, to proceed to the State of Illinois, for the purpose of receiving from the proper authorities of that State one Joseph Smith, junior, charged with treason by him committed against the State of Missouri, and as having fled from justice to the State of Illinois; and I do hereby authorize and direct said Joseph H. Reynolds to convey said Joseph Smith, junior, from the State of Illinois, and deliver him to the custody of the Sheriff of Davies's County, in the State of Missouri.

In testimony whereof, I have hereunto set my hand and caused to be affixed the great seal of the State of Missouri.
Done at the city of Jefferson, this 13th day of June, in the year of our Lord one thousand eight hundred and forty-three.

By the Governor,
THO. REYNOLDS."

JAMES L. MINOR,
Secretary of State."

"Thomas Ford, Governor of the State of Illinois, to all Sheriffs and Constables of any County of the State, and to Harmon T. Wilson, of the County of Hancock, greeting:—Whereas it has been made known to me by the executive authority of the State of Missouri, that one Joseph Smith, junior, stands charged with the crime of treason against the State of Missouri, and alleged that Joseph Smith, junior, has fled from the justice of the said State of Missouri and taken refuge in the State of Illinois:

Now, therefore, I, Thomas Ford, Governor of the State of Illinois, pursuant to the Constitution and laws of the United States and of this State, do hereby command you to arrest and apprehend the said Joseph Smith, junior, if he be found within the limits of the State aforesaid, and cause him to be safely kept and delivered to the custody of Joseph H. Reynolds, Esq., who has been duly constituted the agent of the said State of Missouri to receive the said fugitive from the justice of said State, he paying all fees and charges for the arrest and apprehension of said Joseph Smith, junior, and make due returns to the executive department of this State, of the manner in which this writ may be executed.

In testimony whereof, I have hereunto set my hand, and caused the great seal of the State to be affixed.
Done at the city of Springfield, this 17th day of June, in the year of our Lord one thousand eight hundred and forty-three, and of the Independence of the United States the sixty-seventh.

By the Governor,

THOMAS FORD.

THOMAS CAMPBELL,

Secretary of State."

Mr. Reynolds refused to submit to the writ, but submitted to the attachment, and I was delivered into the hands of the Marshal of the city. I told the Court I had an appointment to preach to the people, and requested the privilege from the Court, which they granted, and adjourned until eight o'clock to-morrow morning.

(To be continued.)

ENCOURAGEMENT TO A CANDIDATE.—During the personal canvass of Mr. Garnett among the electors of Salford, he and his friends, calling at a huckster's shop, found only a boy, who, having learnt their business, went to the foot of the stairs and called to his mother (who was above, making beds): "Mother! Here's a man as wants your vote for him to be a Parliament man!" "Well," shouted the mother, "tell him thy feyther's not in; but if he'll chalk his name on the counter, we'll enquire into his character!"

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 14, 1859.

PRACTICAL "MORMONISM."—The Saints have engaged in a work, the immensity of which cannot be calculated in human knowledge. The millennial dispensation has been ushered in, and they have believed in the fact, and have entered into the Church, and taken upon themselves the responsibility of being co-workers with God in the accomplishment of his many important purposes. This dispensation takes in a thousand years' period of the most important events of the earth's probation, and then again comprehends all others and enters into the eternal state of things.

Now, there are no Saints who are worthy of the name that cannot dwell on some of these principal events to take place in this dispensation. They can enlarge on the magnitude of the Latter-day Kingdom and revel in the glories of this growing work. But this is not enough. That dispensation has to be embodied, the purposes of God accomplished, and the work performed. That work has also to be classified, the parts dealt out to the Saints and servants of God, and be moved along in due order. Its details have to be unfolded, its parts performed, and its seasons come in and go out laden with the fulfilment of God's mighty purposes.

The religion of the Saints is a practical one. It is too much for them to compress the events of a thousand years into the narrow span of their mortal lives, too general to skip from object to object "looming in the distance" of that millennial period, and too aerial for them to take imaginary parts with generations yet unborn. It is true that the next life is but a continuation of this, and that the faithful and practical Saints will take their parts throughout the Millennium, either in this or the spirit-sphere. But they have now to deal with the present, and that will lead them to the future. Indeed, their work will ever be the work of to-day.

To realize that the Almighty is specially working among the children of men and that the dispensation of the fulness of times has come in is truly very important. To believe in these facts, to take in the principal events and generalities of the Latter-day work, and to see the vision of a thousand years, even though imperfectly defined, must indeed form a glorious and inspiring faith. But unless the faith extends farther than a view of generalities—unless the vision of great events grow into realities, and faith become embodied in practical religion, the amount will be but of little value. A person might believe that such a dispensation has been opened, and his faith might embrace many of the principal events and generalities of the Latter-day work, and yet such a believer neither be prepared for any of the purposes of God, nor the course of his life tend anything to the fulfilment of those purposes. Indeed, there are many of this class among the sects. Thousands believe in the coming of Christ, the restoration of Israel, the resurrection, the judgment day, and the fulfilment of the prophecies. Nearly all Christendom will receive so much in theory; but practically their faith amounts to nothing; and, as far as appear in their lives and state of preparation, all those events are as though they were millions of years in the future.

Now, unless the faith of the Saints exceeds this, and their course forms as it were the groundwork for the rolling in of the purposes of God, their faith and condition are no better than the world's. Not only must they believe in the dispensation of

the fulness of times and in the work which it comprehends, but they must perform their parts in unfolding the massive scroll of grand events. They must do more than take aerial flights over the gathering, the building-up of Zion, and the generalities of the Millennium. They must help to fill in the details and give a fulfilment to the purposes of God. Not only must they be prepared for the dispensation as a whole, but they must receive so many of its seasons and events as shall occur in their own lives, and be ready to perform their parts as the course of Providence shall bring them round. The fulfilment of the prophecies, whether ancient or modern, the accomplishment of the "restitution of all things," the complete establishment of the kingdom of God upon the earth, and the bursting of the latter-day glory upon the world must not be as dreams of unrealities, nor even remain as visions of things to come. The people of the Saints of the Most High, under their great Head, must make the Divine purposes realities, transform the visions of inspiration into facts, accomplish the work designed, and bring in the days foretold.

An all-important point must no longer be overlooked by any who desire an inheritance in the kingdom and a right in the glory to come. That point is, that the Saints have to *prepare* for the future, that the work is a thing to be done, and that they have to do it. The day is too far gone for the glory of this work and the superiority of the Saints to remain merely subjects for the imagination to play with, or bare expectations to boast of, or simply prospects for devout conversation. The visions of glory must be transformed into facts, and the full superiority of the Saints worked out, and all the features thereof become realities. That which is not yet accomplished of the great design must be accomplished and made facts as solid as those already inlaid in our eventful history; and those features of superiority not yet formed, but which appear marked in the vision of the Saints' future excellency, must become as strongly stamped on the face of our practical life as those features of superiority which already characterize this people. Let the Saints distinctly understand that all they expect, either in the present or future, of heights, breadths, excellency, and power, they must prepare for, work out, and realize. This is "Practical 'Mormonism.'"

EMIGRATION TO THE STATES.—In a former Number of the *Star* we proposed sending a company of Saints to the States as soon as it could be formed after the departure of those who designed to go through to the Valley this season. We still propose to do so, if the Saints will exercise a little patience and wait until it can be accomplished. We are sorry, however, to see a disposition manifested on the part of some to take the matter into their own hands and make their own arrangements. Almost every mail brings letters from individuals requesting us to secure them passages to New York or Philadelphia, at a particular time set by them, and often naming the vessel, and not unfrequently vessels that we would not send a dog upon. We have had occasion heretofore to animadvert, through the *Star*, as well as personally to the Elders, upon this practice, and we have endeavoured to show our reasons for objecting to it. We have pointed out as plainly as we well could the dangers incurred by the Saints, the great inconvenience and annoyances they are subject to, and the almost utter impossibility of retaining the Spirit of the Lord, keeping his commandments, and living their religion, while crossing the ocean, surrounded as they are and must inevitably be with evil influences and opposing powers while on board of ships filled with emigrants who know nothing and care as little about his laws and commandments, and where, instead of prayer and praise, cursing and blasphemies alone are heard,—where the most abominable and wicked actions are daily transpiring before and around them,—where the conduct of all around is such as seemingly to call down the just and immediate judgments of Heaven upon their impious heads, and where nothing but brute force can in any manner restrain them. The same objections still exist to this indiscriminate emigration. We therefore earnestly request the Saints who wish to emigrate to the States this summer to send up their names and deposits at once, and trust to us to select the ship and set the time for the departure; and as soon as we receive enough to warrant it, we will make all necessary arrangements and notify the passengers all in good time. We hope to be able to send out a company in June.

THE GREAT APOSTACY.

The subject of the "Apostacy" is considered by many to be well nigh exhausted. Looked at from different points of view, it has presented various aspects of strangely-blended, gloomy hues, forming one great sombre picture painful to contemplate, and scarcely relieved by a single colouring of light. But the subject is not exhausted by merely proving that there has been an apostacy. To arrive at a proper understanding of its causes and results, we must study it historically, philosophically, and practically, as well as prophetically, and ascertain what caused society to turn back in its course, forsake the sure and steady light of revelation that beamed upon it, and leave to future times and nobler minds, unblessed with Heaven's power, to plunge into the *arcana* of nature and bring thence those brilliant gems of truths, though dark with the dross of man's imperfect handling, that have prepared the world for a greater power and more comprehensive elucidation of truth than any the world had ever been privileged with before. To begin at the beginning is generally the surest way to arrive at a correct conclusion. Let us, then, glance at the subject prophetically, and then gradually trace it from its commencement, till the departure from primitive principles is completed, and finally notice its results and bearings upon future times.

The arguments in favour of the continuity of Gospel powers and principles in uninterrupted succession, as communicated by the Saviour and his immediate followers, are specious, but rest upon a very superficial basis. The strongest are deduced from the following words, which are quoted as clearly prophetic:—

"Blessed art thou, Simon Bar-Joppa; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

In looking at this quotation, the mind naturally dwells upon the pronoun "this," and enquires what it refers to. Correctly speaking, it could not refer to Peter, as he was the person spoken to, nor to Christ, as he was the speaker; but to the subject

spoken of—namely, revelation, or the principle by which Peter obtained his knowledge of Jesus. The quotation resolves itself into this—that while revelation continued, the gates of hell should not prevail against the Church; or, interpreting the language of the Saviour—"Upon this rock, the foundation on which you have built, will I build my Church; and while resting on this secure basis, the gates of hell shall not prevail against it." But this principle was soon after lost; therefore the powers of darkness *might* prevail, not against the Church of Christ, but against that congregation of people and principles bearing the name, yet possessing nothing but the bare precepts delivered, the departure from which would be the consummation of an apostacy.

The next passage of the kind to be considered can be as summarily dealt with as the preceding one. It is the last verse of Matthew's Gospel:—

"Teaching them all things whatsoever I have commanded you, and lo! I am with you alway even unto the end of the world."

If this promise applied not only to the Apostles, but to their successors, which we do not admit, (see "Universal Apostacy," by O. Pratt,) it carries a condition annexed and plainly stated. "Teaching them all things I have commanded you." When the principles I have commanded you cease to be taught, then will I cease to honour with my blessing those who profess to act in my name. The condition has not been complied with, and the promised blessing cannot be hopefully solicited. Thus on the face of this stronghold (?) we find indubitable evidence to believe that there *might* be an apostacy.

These are the strongest proofs adduced of a prophetic character in support of the continuity of the Church of Christ established eighteen centuries ago, and these we have found to fail in proving anything of the kind.

Let us, then, examine the voice of inspiration speaking in unmistakeable terms of that universal departure from revealed religion which subsequently took place.

The art of writing was but little practised among the Jews, except by professed writers, or "Scribes," who wrote and expounded the law. Hence the teachings of the primitive Apostles were generally communicated orally. Among other principles, the second coming of Christ occupied a prominent position; and being misunderstood by many, it was looked for by them as being nigh at hand. To correct this erroneous impression, Paul writes to the Thessalonians emphatically—"Let no man deceive you; for that day shall not come except there come a falling away first." Here an apostacy is plainly foretold, but the extent of it is not definitely stated. Yet, when we investigate the subject a little farther, we find John telling us not only that there would be an apostacy, but also that it would be universal.

"And it was given him to make war with the Saints and to overcome them, and power was given him over ALL kindreds, and tongues, and nations."

Language can express nothing plainer than this. The arch enemy of mankind, the proud insulter of heaven's Majesty, the sinuous reptile that crawls into the fairest arbours of human hopes and joys which mortality ever erected, and plants his venomous sting in their loveliest petals, had power given unto him over all those degenerate ones who, from a multiplicity of causes, had forfeited their right to the power of Heaven's Priesthood and its accompanying blessings, that the ulterior purposes of Jehovah might be fulfilled. Here was no

room for dubiety, no ambiguous language, no covering under metaphor or simile, but plain, deep-meaning words. Every believer in the Divine mission of Christ, contemporary with John, to whom this prophecy was made known, would unhesitatingly declare that a dire and universal apostacy was rapidly overshadowing the children of men, and the rank and noxious heresies which were even then spreading like fulsome weeds would soon become general. The superficial would mourn and grieve to think that the holy cause, in the defence and propagation of which such noble blood had been shed, was about to be dimmed and obscured, while the deep-thinking would look beyond and see a glorious sun struggling through the blackness of the gathering cloud, whose vivifying rays would warm up all generations and resuscitate with deathless energy the waiting worthies of all times and all climes. We who live in an age long subsequent to these can look back over the past, chronicled in the institutions as well as the tomes of the present, and see the Prophet's words as literally verified as if he had outlived his times and recorded events which had transpired, instead of foretelling the future. One or two pointed, telling proofs are as good as a thousand; and these have been produced from the midst of many. Thus prophecy says that there *might* be an apostacy, and prophecy reiterates that there *would* be an apostacy universal in its character. We will next trace it historically, and prove the truth of that prophecy.

(To be continued.)

THE VISITOR.

EMIGRATION PREPARATIONS.

"Well, sister C., how are you to-day? I have just got time to run in for a few moments and enquire how you are prospering in the great work."

"Oh, thank you, brother V., I feel first-rate, and I'm very glad to see you indeed."

"Well, and how are you progressing, sister C., with your preparations for emigration?"

"Why, I had determined to do some-

thing towards it; but, you see, brother V., I need a dress for summer so badly, that I really must have one, as I can't go out decently to meetings at all without it."

"Now, really, sister! you had determined; and yet a something arises which makes it no determination at all, and that something a very trifling thing too. Why, I saw you in a very nice dress only last Sunday."

"Well, brother, but you know that one requires a change, to appear like other people."

"And, pray, what have we to do with other people, whose thoughts and desires are the opposite of ours? How many dresses have you, sister C.?"

"Why, only three; and two of them are hardly fit to be seen in."

"Only three, and only one body to cover! Why, the one you have on is a very decent dress: last Sunday's was really a handsome one; and I suppose No. 3 is as good as the one you are wearing. But what sort of a dress were you for buying?"

"The same as that pattern. It's a beautiful thing. Miss Spendenough has one of them, and they are really nice."

"Ah! I see: printed muslin, thin, flimsy, new pattern. A crooked pin would tear a hole large enough to let your head through at the wrong place. Dear, too, I'll warrant. Just like what Miss Spendenough would buy. Tenpence or a shilling a yard, I guess?"

"Just tenpence. Is it dear?"

"Wait till I see. Yarn, twopence; weaving, a penny farthing; printing, say a farthing. Yes; it cost the maker about threepence halfpenny per yard: not worth a halfpenny to you. Let me reckon: 12 yards at 10d.; that's 10s.: say four for trimmings, and three more for making: total, 17s.—rather much for a few Sunday's wear."

"But, then, I shall not pay it all at once. I have to pay it by weekly instalments; so that will make it easier."

"Worse and worse! Charge you 25 per cent. for lying out of their money: that's 3d. to the shilling. Why, my dear sister, you are actually robbing yourself. In the first place, if you really desire to gather and be saved, you don't need any more dresses at all. Next, if you did require another, muslin or any flimsy fabric of the kind is the dearest and least economical article you could buy. And again, when you do buy, you lose 5s. in the pound by purchasing on credit, as credit dealers must lay a heavy tax on their goods to meet bad debts and losses through dishonest customers. Can't you see the truth of that?"

"Well, brother V., I must say you have thrown a light upon the matter that I never discerned before. I will not have the dress now; but I'll pay all the money that I can into the emigration deposits, and try if I can't make up something handsomer than the dress by the next emigration season."

"Bravo! That's the spirit. Leave these flimsy trickeries to silly worldlings like Miss Spendenough, (who knows and cares nothing about salvation, present or future, and whose flaunting feather dancing on her gaudy bonnet will never aid her flight to glory,) and realize the truth of the saying—'Any fool can earn money, but it requires a wise person to use it.' My time is up; so I must be gone. Good bye for the present!"

"Good bye! and thank you for your visit. Won't you call again soon?"

"As soon as I can. Good bye!"

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 307.)

(From the *Saturday Magazine*, Aug 30, 1842.)

"About three centuries and a half have elapsed since the existence of America was made known to the inhabitants of the Eastern hemisphere. From that period to the present time, vast numbers of books have been written about the New World; but little has been done to dispel the darkness which broods over its early history. We have some accounts of the discoveries and conquests of the Spaniards; but from the sixteenth century to our own times, the

conquerors seem to have been jealous of giving any information respecting the regions under their dominion, which included those parts of the continent that were inhabited by the only nations of the aborigines who were found in the possession of the arts of civilized life. From ignorance of the monuments which still exist to attest that the population of these parts of America was, at some period, far removed from a state of barbarism, authors have very generally been inclined to treat the glowing accounts given

by the Spaniards of the splendour of Peru and Mexico and the civilisation of the inhabitants as coloured by that spirit of exaggeration of which travellers are proverbially accused. From the same cause, it is only of late years that the architectural remains of the native Americans have been thought of as likely to afford a clue to the much agitated question of the origin of that people—a question on which so many strange hypotheses have been broached by different writers, and one, into the intricacies of which we have no intention of entering. But without doing so, we may safely assume that the Western continent was most probably peopled originally by emigrants from the Old World, who crossed over the narrow sea which divides the north-eastern shores of Asia from the north-western of America; while the arts of civilization were either carried with them or subsequently diffused over parts of the country by strangers from some nation in a higher state of improvement, driven perhaps by tempests over a wide expanse of ocean. We ascribe the superiority of the people who were found in the regions which embrace Mexico and Peru over the natives of America to knowledge derived from a foreign source, rather than from their own origination, because we do not believe that man is capable of raising himself from a state of complete barbarism by his own unassisted powers. All nations appear to have been indebted to strangers for the first impulse towards civilization, as if the torch had been in the first instance kindled from above, and afterwards passed round the world, from one people to another."

(Extract from Colonel Galindo's Report of his commissioned examination of the Ruins of Central America in 1834.)

"The city of Copan extended along the bank of its river a length of two miles, as is evidenced by the remains of its fallen edifices; the principal of these was the temple, standing at the eastern extremity of the city, and built perpendicularly from the bank of the river to a height of more than 40 yards. It is 250 yards long from north to south, and 200 yards broad. Stone steps lead from the land sides to the elevations above, and again descend to a square in the centre of the edifices, 20 yards above the level of the river. Through a gallery, scarcely four feet high, and two-and-a-half broad, one can crawl from this square through a more elevated part of the temple overhanging the river, and have from the face of the precipice an interesting view. Among many excavations, I have made one at the point where this gallery comes out into the square. I first opened into the entrance of the gallery itself, and digging

lower down I broke into a sepulchral vault, whose floor is twelve feet below the level of the square. It is more than six feet high, ten feet long, and five-and-a-half broad, and lies due north and south according to the compass. It has two niches on each side, and both these and the floor of the vault were full of red earthenware dishes and pots. I found more than fifty, many of them full of human bones, packed with lime; also several sharp-edged and pointed knives of obsidian (a brittle stone, called itali by the Mexicans,) and a small head, apparently representing Death, its eyes being nearly closed, and the lower features distorted. The back of the head is symmetrically perforated by holes; and the whole is of most exquisite workmanship, cut out or cast from a fine green stone, as are also two beads I found in the vault, with quantities of oyster and periwinkle shells brought from the sea-shore. There were also stalactites taken from some cave. All the bottom of the vault was strewn with fragments of bones, and beneath was a coat of lime on a solid stone floor. There are seven obelisks still standing and entire in the temple and its immediate vicinity, and there are numerous others, fallen and destroyed, throughout the ruins of the city. These stone columns were ten or eleven feet high, and about three broad, with a less thickness. On one side are worked, in basso-relievo, human figures standing square to the front, with their hands resting on their breasts; they are dressed with caps on their heads and sandals on their feet, and are clothed in highly-adorned garments, generally reaching half-way down the thigh, but sometimes in long pantaloons. Opposite the figure, at a distance of three or four yards, is commonly placed a stone table or altar: the back and sides of the obelisk generally contain phonetic hieroglyphics in squares. Hard and fine stones are inserted in many obelisks, as they, like the rest of the works in the ruins, are of a species of soft stone, which is found in a neighbouring and most extensive quarry. There is one very remarkable stone table in the temple, two feet four inches high, and four feet two inches square. Its top contains 49 square tablets of hieroglyphics, and its four sides are occupied by sixteen human figures, in basso-relievo, sitting cross-legged on cushions carved in the stone, and bearing each in their hands something like a fan or flapper. Monstrous figures are found amongst the ruins: one represents the colossal head of an alligator, having in its jaws a figure with a human face, but the paws of an animal: another monster has the appearance of a gigantic toad, in an erect posture, with human arms and tiger's claws.

On neighbouring hills, to the east and west, stand two obelisks containing hieroglyphics alone, in squares. These obelisks (like the generality of those in the city,) are painted red, and are thicker and broader at the top than the bottom. Mounts of stone, formed by fallen edifices, are found throughout the neighbouring country."

(To be continued.)

PASSING EVENTS.

—GENERAL.—On Friday, 29th ult., the American emigrant ship *Pomona*, from Liverpool, was wrecked at Wexford: 386 lives were lost. On the night of the 26th ult., the Austrian army crossed the Ticino and entered the Piedmontese territory: the bridge of Buffalora, over which they passed, has been blown up. The Austrian troops have occupied Inbra, Palanza, Arona, Novara, and Mortara, and have cut the telegraph wire communicating with Switzerland, and seized several vessels on the Lago Maggiore. Communications from Ancona state the arrival of 8,000 Austrians in that town. Several divisions of the French army have disembarked at Genoa. King Victor Emmanuel will take the command of the Sardinian army in person. News from Tuscany state that a revolution has broken out at Florence, and that the Grand Duke and family have fled.

AMERICAN.—Advices from Tampico to the 1st instant state that a revolution had broken out there, and was raging violently. News from Belize, Honduras, state that a heavy gale from the south-east had done much damage to property on land, and rendered the harbour quite rough: dry weather had prevailed for six weeks, and the people suffered for want of water. Advices from Venezuela report the whole country in a state of revolution: Puerto-Cabello was in arms, and the stores were closed half the time: troops were landing from the East. Quito has been nearly destroyed by an earthquake: the damage is estimated at \$3,000,000, and the deaths at 5,000. Several small towns were also destroyed.

MEMORABILIA.

SPECIFIC GRAVITY.—The specific gravity of a body is its weight compared with that of an equal bulk of distilled water (adopted as a standard). The weight of the body in air divided by the difference between its weight in air and its weight in water determines its specific gravity.

BOTANICAL CLOCK.—Some plants open their leaves and flowers at certain times in the morning, and close them at certain times in the evening. The following are examples:—Yellow gatsbeard opens at 4 a.m., and closes at 12 noon; chicory opens at 4 a.m., and closes at 8 p.m.; dandelion opens at 5 a.m., and closes at 8 p.m.; yellow poppy opens at 5 a.m., and closes at 7 p.m.; field convolvulus opens at 5 a.m., and closes at 4 p.m.; white water-lily opens at 7 a.m., and closes at 5 p.m.; lettuce opens at 7 a.m., and closes at 10 p.m.; pimpernel opens at 8 a.m., and closes at 3 p.m.; red sandwort opens at 9 a.m., and closes at 8 p.m.

CLASSIC AUTHORS, &c., A.D.—The following celebrated poets, philosophers, historians, &c., flourished during the first 530 years of the Christian era, and are ranged as far as practicable according to the order of the dates of their decease:—Livy, Roman historian; Ovid, Roman elegiac poet; Celsus, Roman philosopher and physician; Strabo, Greek geographer; Phœdrus, Roman fabulist; Paterculus, Roman historian; Persius, Roman satiric poet; Quintus Curtius, Roman historian; Seneca, Spanish philosopher and tragic poet; Lucan, Roman epic poet; Pliny (the elder), Roman natural historian; Josephus, Jewish historian; Epictetus, Greek stoic philosopher; Quintilian, Roman orator and advocate; Statius, Roman epic poet; Lucius Florus, Spanish historian; Tacitus, Roman historian; Martial, Spanish epigrammatic poet; Valerius Flaccus, Roman epic poet; Pliny (the younger), Roman epistolary historian; Suetonius, Roman historian; Plutarch, Greek biographer; Juvenal, Roman satiric poet; Ptolemy, Egyptian geographer, mathematician, and astronomer; Justin, Roman historian; Arrian, Roman historian and philosopher; Lucian, Roman philologer; Marcus Antonius, Roman emperor and philosopher; Galen, Greek philosopher and physician; Diogenes Laertius, Greek biographer; Dion Cassius, Greek historian; Herodian, Alexandrian historian; Longinus, Greek critic; Eusebius, Nicomedian ecclesiastical historian and chronologer; Macrobius, Roman grammarian; Eutropius, Roman historian; Boethius, Roman poet and Platonic philosopher; Procopius, Byzantine historian.